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The Future of the Catholic Movement

IN THE EPISCOPAL CHURCH.

In the short time which has elapsed since the General Convention enacted the open-pulpit canon, we have had abundant illustration of the legal possibilities of that canon, and of the significance of its underlying principles. Representatives of the chief Protestant bodies, including the Unitarians, have been admitted to pulpits of the Episcopal Church, and authorized to teach and instruct the people. To no man possessed of ordinary common sense, and not closing his eyes to patent facts, can there any longer be the shadow of a doubt as to the meaning of this epoch-making canon, or as to the probability of the fullest possible use being made of it.

THE FUTURE ATTITUDE OF THE EPISCOPAL CHURCH.

What, it is now being asked, is to be the future attitude of the Episcopal Church under the operations of this very wide and far-reaching canon? The provision for the open pulpit was enacted ostensibly in the interests of Church unity. The suggestion seems to have originated with the Presbyterians,[1] who had demanded it of the Episcopal Church as a *sine qua non* prior to their entering upon any formal negotiations looking toward union. The Episcopal Church has now obediently opened her pulpits at their bidding. One of the lines of apology by which it is being sought to reconcile Episcopalians to the open pulpit is the consideration that after the non-Episcopalian ministers have been invited with sufficient frequency into Episcopal pulpits, they will be so flattered, and will become so enamored of the ways of the Episcopal Church that they will desire to receive the laying-on of her hands and to abide in her tents forever. But these ministers are not fools. It is very likely that having secured the concession of the open pulpit, they will demand still further concessions from the Episcopal Church before they cast in their lot with her. Since she allows them to teach from her pulpits without ordination, and to receive the sacrament without submitting to confirmation, may she not in time be induced to allow them to stand at her altars without their being subjected to the laying-on of her hands? Moreover, there are many things yet remaining in the Episcopal Church which are rather obsolete, judged from a modern Protestant standpoint. Ought she not to be willing to lay aside all these features if she is really in earnest about Christian unity? Bishop Doane foresees the possibility of such demands being made, and, adopting the words of Bishop Brent, has hastened to hold out to the Protestant world the assurance that the Episcopal Church is only at the beginning of the work of adapting

1 See the Journal of the Convention of 1895, pp. 598, 607, 609, 610.

herself to the Protestant bodies about her, and that she is prepared to make other and greater concessions for the sake of winning the fellowship of the Protestant Churches: "My hope is that the development of this temper will lead us by degrees to natural fellowship, culminating first in Federal, and then, *as 'State rights' gradually fade,* into organic union. Christianity is still very young, the youngest but one of all the great religions, and I am looking centuries ahead of to-day. Even if we were more sure than the surest of us can be of our denominational contentions, *we could not make them a just ground for separation.* Indeed, the more certain we are of our position, the more readily can we afford to occupy every inch of common standing ground in sight. This is not lapsing into Protestantism, but rising to the full stature of Catholicity. *If* we have the truth, it will abide secure and win the day; if not, *happy shall we be to lose that which appears to be what it is not.*"[2] These words would certainly be endorsed by very many of the other bishops. And it was doubtlessly this attitude of mind in the bishops which made possible the enactment of the open-pulpit canon, without so much as one bishop casting a vote against it.

In such an utterance one catches no note of the certitude of divine faith, or of any conviction as to the existence of a definite body of revealed truth. What to-day appears to these bishops as plausible, they may to-morrow discover to be but a prejudice which they will lightly discard at the bidding of the popular voice. What a prospect of future doctrinal modification is thus opened up for Episcopalians! Have we any assurance that there will be in time any one principle of divine revelation which the Episcopal Church will regard as certain and unchangeable, and an indispensable condition of admission to her pulpits and altars?

The same attitude of mind found expression in the endorsement of the declaration of the Shanghai Conference. Here was a meeting of Protestant missionaries of every name which was held in China. Some sort of a "Chinese Church" was formed, and the missionaries agreed in declaring that they were one body, although they did "not adopt any creed as the basis of Church unity." This declaration the two Houses of General Convention, sitting in joint session, by a resolution recognized "with gratitude to God, and with cordial acknowledgment of its truly Catholic spirit." No one bishop dissented from this resolution. In this endorsement of the declaration of the Shanghai Conference we have a very plain intimation as to how far the Episcopal Church is prepared to go in making concessions in order to be at one with those to whom she has opened her pulpits. It is unquestionably true that she "has taken a stand plain and unmistakable on the question of the reunion of Christendom."[3] By the proposed preamble, by the endorsement of the declaration of the Shanghai Conference, and by the open-pulpit canon, the Episcopal Church has turned away her face from the Churches of the Apostolic Succession to the Churches of modern Protestant thought, and with them she will walk from henceforth hand in hand.

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2 *The Churchman,* Nov. 30, 1907.

3 *The Churchman,* Nov. 30, 1907.

THE EFFECT UPON THE CATHOLIC MOVEMENT.

Considering the fraternal drawing of the Episcopal Church toward Protestantism, and considering the forming influence which the practices under the open-pulpit canon will be constantly exercising upon the general mind of Episcopalians, what is to be the future of the Tractarian or High Church Movement? That movement was only made possible because of the assumption that the Church of England claimed to be, through the possession of Apostolic Succession, not only the administrator of Sacraments, but also the divinely-appointed guardian and teacher of the faith for the English-speaking people. This assumption was the mainspring of the whole Movement and its sustaining life. But now, how is it possible for any man to go on assuming that the Episcopal Church makes any such exclusive claim? It is useless for us to close our eyes to facts. The open-pulpit canon is the clear and unmistakable answer of the Episcopal Church to the Catholic Movement. And it is an answer given in the most effective way possible, for it is a piece of enabling legislation which authorizes a practice which is the most complete rejection of all the theories of High Churchmen and of the root principle of Catholicism that could well be conceived. Heretofore the legislation directed against the Catholic party, as, for example, the Ritual Canon of 1874, has been negative. It forbade this and that. The High Churchmen met this legislation by declaring that it was unconstitutional, and then paid no further heed to it, and so they succeeded in nullifying it. But the amendment to Canon 19 is of a totally different character. It lays no prohibition of any kind upon High Churchmen. It simply introduces a principle of death, by enabling those who are opposed to the Catholic Movement to use measures which are the complete stultification of that Movement, and which in the end must result in blighting and rooting it up altogether, and in rendering the soil of the Episcopal Church forever incapable of giving nurture to any such Movement in the future. High Churchmen may cry out that the canon is unconstitutional; they may try to minimize it and explain it away, but they cannot lift a finger to restrain its destructive operations. And, say what they will, they cannot hide its significance from the world.

THE POSITION OF HIGH CHURCHMEN.

To the doctrine and discipline of this open-pulpit canon every clergyman is committed by virtue of his promise of conformity to the doctrine and discipline of the Episcopal Church. This is the inconsistent and humiliating position in which every High Churchman who holds the Catholic doctrine of holy order finds himself at the present moment, and as long as he accepts that position he is committed to its principles. It avails nothing as a refuge to say that the canon is unconstitutional. So was the Arian heresy, so has been every heresy which has risen up in the Church; they were all contrary to the constitution of divine revelation. But that fact did not excuse the episcopal enactors of unorthodox formulæ from the charge of heresy, nor did it excuse those who remained in communion with them from being partakers in their evil deeds. The grave significance of this canon cannot be hidden. It makes possible the admission of heretics, even Arians, into the pulpits of churches dedicated to

the worship of Jesus as God. And that legal possibility has been realized, and deniers of the divinity of our adorable Redeemer have been allowed to teach in Episcopal Churches. In such a state of affairs, what is the duty of the High Church clergyman who desires to be honest in observing the engagements made by him as conditions of his ministering in the Episcopal Church, and at the same time to be loyal to his Lord and Master? He has but one course before him as an honest and a believing man. That is, to withdraw from the communion of the bishops, who by their active votes or by their silent acquiescence were responsible for the enactment of the open-pulpit canon.

THE QUESTION BEFORE CANDIDATES FOR ORDERS.

How grave is the question which this open-pulpit canon presents to the Candidate for Orders who is looking forward to his ordination as admitting him to the exercise of the Catholic priesthood. Surely as he considers the significance of this enactment, he will be constrained to pause and ask himself the question, "Shall I do wisely in allowing myself to receive the Orders of the Episcopal Church? I want to be in very truth a Catholic Priest in authority to teach as well as in power to administer sacraments. But I am now being told that the prophetical or teaching office is not conferred by ordination, and that the non-Episcopal minister may be as much a minister of the Word as the one episcopally ordained. If I now enter the ministry of the Episcopal Church I shall by my promise of conformity be committed to the doctrinal principle implied in this canon 19—a principle, which, judged by Catholic theology, I know to be absolutely false. Do I want to place myself in such an ambiguous position where I shall be holding one theory of the Church and ministry, while the Church I represent is acting upon a totally different theory? More than that, can I with a good conscience place myself in such a false position? Does not loyalty to revealed truth forbid my going on?" Questions like these must present themselves to every thoughtful and conscientious ordinand. And already these questions are being answered in several instances by the Candidate refusing to proceed further towards ordination.

THE EFFECT UPON THE RELIGIOUS LIFE.

With the drying up of the supply of High Church Candidates for the ministry must come the gradual extinction or radical transformation of the churches which at present teach more or less of the Catholic system. But more serious than this will be the effect upon those communities of women who observe the Religious Life in the Episcopal Church. They are necessarily dependent for their existence upon the guidance of the clergy who are in intelligent sympathy with the Religious Life, and the number of such Episcopal clergymen has always been very small. And when it comes to pass that there is an entire absence of such guidance and oversight, these communities will soon lose everything of a distinctively Religious character, and settle down into little families of ladies living together for philanthropic purposes. So will evaporate what has been the spiritual salt which has preserved the principle of supernaturalism in the Episcopal Church. And a so-called Religious community, which has nothing left but a picturesque habit and external activities, will not long cumber the ground.

It is impossible to imagine that any intelligent woman, who understands the bearing of present conditions in the Episcopal Church, will for a moment think of committing her future to any of its Religious societies. And grave indeed is the responsibility of the Bishop, Chaplain or Superior who allows any woman in her simplicity and ignorance to bind herself by vows to a system of life which the Episcopal Church has never recognized, for the continued existence of which she has never cared, and which is now doomed within her borders.

THE QUESTION BEFORE THE LAITY.

What possible hope can there be of any further growth of the Catholic Movement among the laity? Where will be found the layman of any intelligence who is going to accept the principles of the Movement when his common sense will show him that those principles have not behind them the authority of the Episcopal Church? Just as soon as the significance of canon 19 is fully understood by people, the position of those who teach that the Church is the possessor of a divine deposit of truth, that by ordination the clergy are made Ministers of the Word and the sole dispensers of God's truth, will be thoroughly discredited, and it will become impossible to induce any sane man to attach himself to the Episcopal Church on the supposition that she stands for any such doctrines.

And what possible outlook can there be for the spiritual life of the layman who has learned more or less of the devotional life of the Catholic religion? There are only a few churches here and there where he has now the opportunities of putting in practice the religion which he has learned. But the number of these churches from now on will be steadily decreasing, simply from lack of clergy with the knowledge and zeal necessary to carry them on. And if the High Church layman has children, whom he desires reared in the observances of the Catholic religion, will he care to leave them in the keeping of the Episcopal Church now that she has opened her pulpits to every species of religious teacher? What assurance can he have as to the character of the preacher who may be set in the pulpit to instruct his children? They may be delivered over to the exhortations of a preacher who scoffs at all sacramental doctrine, or who may even deny that holy Name by which we are called. The result will be, that the Catholic teaching in which the parent has trained his children will be neutralized, and in time altogether effaced from their minds. And the parent will have the grief of seeing his children living in disregard of these principles and practices which might have been the safeguards of their souls. Can any devout father or mother, who believes that a steadfast faith in the doctrines of divine revelation is necessary to salvation, contemplate the possibilities of the open-pulpit for his or her children without the most serious concern?

THE OPEN PULPIT AN EXPRESSION OF THE REAL MIND OF THE EPISCOPAL CHURCH.

He is a foolish man who closes his eyes to facts, however disagreeable and painful they may be. The enactment of the open-pulpit canon, which was the work of the House of Bishops, was the death knell of the Catholic Move-

ment. The signs of the ultimate cessation of the Movement are written large on every hand, and may be read by all who are willing to open their eyes. No one appreciates this more than those whose farseeing statesmanship secured the passage of the canon. Soon after the adjournment of the General Convention the influential laity of more than one High Church parish gave their rectors to understand that the Catholic Movement had had its day and that reformation must now begin. It is a reformation that will not rest satisfied with the doffing of a biretta. It will insist upon going down to the skirts of the clothing. It will tune the pulpit, and hush therein the call to penance and the claims of sacerdotal authority. In due time, however slowly, it will eliminate everything which may offend the susceptibilities of Protestants, for whose companionship the Episcopal Church is so earnestly stretching out her arms.

This disposition to turn to the Protestant bodies, and to make common cause with them, is not confined to the Episcopal Church in this country. Throughout the world, wherever Anglicanism is found, the same tendency is manifesting itself. In England, in Canada, in Australia, as well as in the United States, it is toward the Churches of the Reformation that the Episcopal Church is everywhere turning her face. At first it seemed that this was the result of the ascendency of a new and foreign principle within Anglicanism; that Broad Churchism had simply by the force of worldly influence captured the Episcopal Church and was committing her to a line of action contrary to her essential life. A careful reading of history, and the consideration of the whole phenomenon of the Anglican communion will convince the thoughtful student that this is not so. The Episcopal Church in moving towards the other Protestant Churches is but instinctively surrendering herself to the logical current of her own real life. That life has long been pent up behind the dykes of High Church theories. But these theories are giving way one by one before the pressure of an energy impatient to be free. And before very long Anglicanism will be rushing onward to the end to which its origin predestinated it, and from which no power can any longer hold it back.

The Years that are Past

IN SAINT ELIZABETH'S.

The work of Saint Elizabeth's was inaugurated in 1888. The dedication to "Saint Elizabeth," the mother of Saint John Baptist, was suggested by the Christian name of the first benefactor, whose memory it was intended to perpetuate.

During the first four years of parochial life no little economy was exercised, both in the amount of doctrine publicly taught and in the terms of its expression. There was in the parish building (no church had yet been built) but one altar, on which was a plain cross and two vases. There were no lights nor vestments, and the mode of rendering the services did not differ markedly from that observed in the average Episcopal Church. Indeed, there was nothing that could offend the eye or ear of a Protestant and deter him from attaching himself to the parish.

But with the advent of the Rev. M. L. Cowl in 1892 the parish, by the character of its services, by its open teaching, and by its devotional practices, took its place definitely as an "extreme" or "Catholic" parish. He was soon joined by the Rev. W. L. Hayward, and in 1896 the Rev. W. McGarvey was made Rector, the other two clergymen still continuing on the parochial staff. The same line of conduct in teaching and worship was maintained and developed; so that the present mode of administering the parish has continued since 1892, when the Rev. M. L. Cowl became the Rector.

Until 1898 there was no church building. The parish hall served for church services, school gatherings and parochial meetings of all kinds. By the generous gifts of the parishioners, and with the help of many outside the parish, the present church was erected. In course of time the altars and reredoses were set up, proper ornaments purchased, an organ secured, and all the present furnishings put in place. The amount of labor all this involved can only be adequately appreciated by those who during all these years have so self-denyingly labored to make Saint Elizabeth's what it is.

It may not come amiss to set down the growth of the parish during the past fifteen years, as evidenced by figures. The Rev. W. W. Webb relinquished the rectorship of the parish in 1892. According to the record made by him at the time the number of persons who received Communion that Easter was 116. And according to his last parochial report, the whole number of communicants was 146. From that time, beginning with the rectorship of the Rev. M. L. Cowl, until the present, there have been added to the communicant list 1226 persons, or an average of 81 each year. Deducting the number who have died or who have been transferred elsewhere, the present number of communicants is 778.

During the same period 2384 persons have been baptised; an average of 159 each year.

The number of confirmations has been 766; an average of 51 each year.

The total amount of money gathered for all purposes amounts to $125,473.39.

The spiritual work accomplished during the past fifteen years can only be estimated in the light of eternity. But the clergy can look back with confidence to the signal manifestations of blessing upon their ministrations. They remember the many who have been brought to the acknowledgment of the truth, to the laver of regeneration, and to repentance and amendment of life. They remember, too, the many who have departed this life in faith and contrition of heart. It is the remembrance of such fruits that is now their joy and crown of rejoicing.

The financial support of the parish has always been a constant strain and an ever-present source of anxiety. We have had no endowments, no persons of wealth were ever attached to the parish, and, with the exception of the gifts received from one person, no one outside the parish ever contributed directly to the current expenses of Saint Elizabeth's. So that each year it was the same story. All the offerings from all sources put together were not sufficient by several hundred dollars to meet the normal expenses of the parish. We were, however, a self-supporting parish. But Saint Elizabeth's was only self-

supporting because the clergy assumed all pecuniary responsibility and made good the deficit each year. The stipend allotted to the clergy has been $1500 a year. Of this amount they have returned as a donation $360 each year until the present year, leaving $1140 as the actual amount annually received from the parish. This, of course, was not sufficient to support them and to maintain the clergy house. It was necessary, therefore, that they should do outside work of some kind or other. This they did, and by the means thus secured they not only maintained themselves, but were enabled to contribute, as an additional offering, an average of $800 a year to the parish. More than this, all gifts given to them personally went in one way or another towards the upbuilding of the parish. Without all this the work of Saint Elizabeth's could not have gone on. Had the three clergymen, who were engaged in the parochial work, been receiving the stipend which might have been theirs by their individually accepting remunerative fields of labor, and had they kept for themselves the money they earned by literary and other work, they would together have received at the lowest computation over fifty thousand dollars during the eleven years and a half in which they have lived in community. This, however, they gladly contributed to the Protestant Episcopal Church through their work in Saint Elizabeth's.

In all things they certainly have kept themselves from being burdensome to the Episcopal Church. And wherefore? Because they loved her not? God knoweth. Had they not loved her, had they not trusted her, they would not have given the best years of their life to toil without earthly remuneration in her service. The open-pulpit canon has demonstrated that their estimate of the Episcopal Church was a mistaken one, and that their love and trust were misplaced. Yet they have no regrets for what they have done during the years that are past. It was all done in good faith and with a desire for the divine glory. And they doubt not that God, Who takes note of the least service done in His Name, will surely not forget their labor of love.

Parochial Report

MAY 1, 1907, TO MAY 1, 1908.

Baptisms—Adults, 9; infants, 66. Total, 75.

Whole number of baptized persons, 1130. Confirmed, 16.

Communicants—Added, new, 16; by transfer, 3; restored, 3. Removed by death, 10; by revision, 1; by transfer, 15. Present number, 778.

Marriages, 6; burials, 17.

Public Services—Sundays, 289; other days, 1095. Total, 1384. Holy Communions, 1095.

Children catechised, 52 times.

Sunday School and Bible Classes—Officers and Teachers, 25; scholars, 275. Total membership, 300.

Other Parish Agencies—Officers and workers, 12; members, 215.

Church sittings, 700; parish building, 1; clergy house, 1. Salary of clergy per annum, $1500. All sittings free.

Receipts—Pew rents, $20; envelope offerings, $2801.85. Other offerings for parish purposes, $2201.47. Offerings for purposes outside the parish, $500. Donations, $1067.31. Sunday School, $233.34. Received for Endowment Fund, $9.47. From all other sources, $1516.18. Total receipts, $7853.92.

Parochial Expenditures—Current expenses, $4166.07. Improvements, $1906.70; payment of debts, $500; Sunday School, $233.34; for the poor, $12.87; added to endowment fund, $9.47; all other parochial expenditures, $443.76. Total parochial expenditures, $7272.21.

Diocesan Expenditures—Episcopal and Convention Fund, $85.99; Convocation, $30.00; Episcopal Hospital, $5.00. Total diocesan, $120.99.

Extra Diocesan Expenditures—General Missions, $15.00; Foreign Missions, $25.00; Domestic Missions, $64.82; M. T. O., $12.93. Total extra diocesan, $117.75.

Total expenditures for all objects, $7510.95.

Farewell.

To the Parishioners of Saint Elizabeth's.

Dear Friends:

For many years we have gone in and out amongst you as your friends. You have been very dear to our hearts, and willingly would we still remain with you, and for your sakes spend and be spent until death should call us away. But obedience to the holy will of God bids us now to lay down our office and to say to you farewell.

It is due to you that we should tell you plainly why we are leaving you and going forth to begin our lives anew. When we were ordained we were persuaded that the Catholic religion in its fullness was the faith of the Episcopal Church. Animated by this persuasion we gave ourselves freely to her ministry, and would gladly have laid down our lives in her service. Misgivings with regard to the legitimacy of our position were first aroused when certain of the bishops a year or two ago began to invite non-Episcopal ministers into the pulpits. Such action was not, of course, the action of the Episcopal Church, although its proceeding from bishops gave it a serious import. But when the whole House of Bishops, without a dissenting vote, endorsed this practice by incorporating into the discipline of the Episcopal Church explicit provision for an open pulpit, it was manifest that either the non-Episcopal ministers had already the same ministerial status as Ministers of the Word with those ordained by bishops of the Episcopal Church, or that the Episcopal Church had by her enactment of the open-pulpit canon seriously compromised the doctrine of Holy Order which we had supposed that she held in its integrity. Had such a canon been enacted prior to our ordination our consciences would never for a moment have allowed us to receive ordination in the Episcopal Church. And now that the canon was enacted, it was plain that we must as honest men reconsider our whole position. We set a time for prayer and thought that we might know God's will and might do nothing hastily.

That time has now expired. And it has been made abundantly clear to us that the Episcopal Church, in making possible the admission of all sorts of Protestant ministers as teachers of her people, has rightly interpreted her own essential spirit. By the enactment of the open-pulpit canon she has given expression to her real mind and attitude toward Protestantism and its ministers, and has put aside the theories of the ministry which modern High Churchmen have supposed to be hers, and with which they have unwittingly hidden her real character from their eyes. She now stands forth before the world in the character which belongs to her, and by which she desires to be known. She is, as she calls herself, as in the last general convention she has demonstrated herself to be, and as most of her members regard her, a Protestant Church.

Knowing now the true character of the Episcopal Church, and still convinced of the truth of the Catholic religion, there is but one course open to us as honest men: we must relinquish the charge of Saint Elizabeth's, and lay down altogether the ministry of the Episcopal Church. This we have done.

And now, to you to whom we have so long ministered and who are still dear to our hearts, we have but one last word as we bid you farewell. Set before yourselves the holy will of God as the one law to which you desire to be conformed. Lift up your hearts to Him who in creating you has given you a proof that he would have you attain to His glory, and let your prayer be, "Oh, send out Thy light and Thy truth, that they may lead me, and bring me to Thy holy hill and to Thy dwelling." That prayer, if offered in faith and in the spirit of obedience, will not go unanswered. In His light you shall see light.

May we all so yield ourselves to the holy will of God that we may be counted worthy at the last to stand before the throne of His glory. Farewell.

Lovingly yours in our blessed Lord,

WILLIAM McGARVEY.
MAURICE L. COWL.
WILLIAM L. HAYWARD.
WILLIAM H. McCLELLAN.

Resolutions of the Vestry.

At a meeting of the Vestry of Saint Elizabeth's Church on Sunday, May 3, the Rector presented his resignation, to take effect on May 10th. Thereupon the following resolutions were unanimously adopted:

"Whereas the Rev. William McGarvey, D. D. has expressed his fixed determination to resign the rectorship of St. Elizabeth's Church, we accept his resignation with sincere and unfeigned regret;

"And be it resolved, That we place on record our deep appreciation of the disinterested devotion of Dr. McGarvey and his associates, of their self-sacrificing labors, and of their careful management of the material interests of the parish.

"Above all we desire to express our heartfelt gratitude for the example of their lives and the instruction of their lips, and for their unwearied interest in the spiritual welfare of us all.

"Their devoted labors have blessed the parish with prosperity each year they have been with us. And now in parting from them we extend to them the expression of our loving regard, and we assure them that our prayers and best wishes will ever be with them.

"And be it further resolved, that a copy of these resolutions be handed to the Rev. Dr. McGarvey, and also that they be published in the next issue of the parish paper.

Resolution of the Acolytes.

At a meeting of the Acolytes of Saint Elizabeth's the following resolution was adopted unanimously:

"Whereas we have heard with deep sorrow that the Rev. William McGarvey, the Rev. Maurice L. Cowl, the Rev. William L. Hayward, and the Rev. William H. McClellan have resigned Saint Elizabeth's Church, therefore

"Be it resolved, That we express to them our high esteem and affectionate regard as our dear friends. We shall always remember their many acts of kindness to us, and trust that they may ever remember us and still give us a share in their love and prayers."